Why Pocket’s ideas could work using systems already in place unless the world is run by evil people. This testimony begins with that sentence and unfolds across three thousand words of analysis, philosophy, and practical reasoning. Pocket’s proposals are not utopian fabrications: they draw upon existing laws, precedents, institutions, and instruments. Yet the obstacle has never been the absence of workable systems—it has been the presence of distortions, delays, and malice. This essay examines why the framework could work, how it aligns with structures already embedded in law and policy, and what it reveals about the moral condition of governance and citizenship.

Pocket (reflection 1)’s core theory is that systems already exist to deliver justice, reconciliation, and empowerment. Trust law provides for fiduciary responsibility. Public law contains the doctrines of absurdity and equity. Citizenship offers reciprocal duties that can transform individual struggle into collective repair. Government is equipped with both taxing power and spending power sufficient to reallocate resources toward forgiveness, restitution, and growth. None of these mechanisms require invention; they require courage, interpretation, and fidelity. Unless the world is run by evil people—those who profit from confusion, exploit delay, and weaponize poverty—Pocket’s ideas can operate through these existing vessels. The task is not to build a new universe but to clean the one already here. That is the radical conservatism of his project: use what exists, restore its intended balance, and reconcile the people to their institutions through transparency and equity.

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